



DEVOTED TO THE NEW DISPENSATION.

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WHOLE NO. 95.

Spiritual Philosophy.

NEEDS OF HUMANITY.

FROM REV. R. P. WILSON'S "LECTURES ON SPIRITUAL SCIENCE."

To the practical man, no point of time, no period of duration is more important than the present. The past has written its history; the future will unfold itself in successive order. The present concentrates the unnumbered cycles of eternity, which, in their turn, have marked the progress of the Infinite, in his external manifestations, while the future of the universe is contained, germinally, in the existences of to-day.

Looking at this subject with all the light that accumulates about it, we can come to no other conclusion, than that the present is emphatically the most important period of human consciousness. Not that the future is uncertain, or will be uninteresting, but as then will be now—an ever present, will clothe itself with an ever increasing importance. Some persons are constantly looking back, as though all wisdom and knowledge had been communicated to the ancients; others are ever on the look-out for future events, as if wisdom had never been revealed or true knowledge obtained, by either the past or present.

We take the position that the human mind has ever loved the truth and sought for it. However unsuccessful the labor, intelligence, or a desire to know, has always sought its satisfaction in gazing into the fountains of knowledge, which, like ocean waves, have washed the shores of man's perceptions. In tracing the geological history of humanity's formations, as they are imbedded upon the earth-side of his nature, we see distinctly marked upon each succeeding strata, the foot-prints of his progress, along the spiral course of his ascension. Each period is marked with a peculiarity, particularly its own, yet connected with the preceding and subsequent age.

As we survey the needs of humanity from our present stand-point, we distinctly mark the following as among the wants that now rest upon man's attention:

1. A greater freedom. The spirit of man, true to the mighty impulse that gave it birth, ever seeks to enlarge the sphere of its influence, by additional outlay of its inherent energy. Like its Divine author, it knows no limits to the power of its nature, save the harmonious operations of those laws which regulate its movements. The mind, looking out from the citadel of its individual development, and surveying the vast panorama of Nature, claims an affinity with all intelligence, and acknowledges the relationship mutually binding the vast arena of Being into a common brotherhood. Negating the limits of custom and popular authority, the soul, true to its nature, goes out in search of truth, borne forward by its internal energy, and drawn by the attracting influence of the universe without.

In the process of growth, the expanding bud or germ demands a greater circumference in which to unfold, and develop its hidden powers. So with man, both as an individual and a race. The man or woman that lives true to the divine impulses of his or her nature, will not, cannot confine the immortal risings of the spirit, as it searches into the mysterious depths of its own being, for a solution of the grand problem of human existence. Better seek to stay the de-

scending current of Niagara, or roll back the advancing tides of the ocean, than to quell the rising stream of knowledge or hush to silence the throbbing heart of humanity, as it beats for freedom and independence. To be more specific, we remark that man needs a greater political freedom. Partisanship has developed to an alarming extent, the selfish tendencies of a strong attachment to political creeds. Partisan strife follows in the van of partisan dictation. Attachment to party is losing its hold upon the more intelligent and advanced portions of society. The great objects of political organizations are beginning to be realized.

Governments are only necessary to carry out the laws that should regulate human intercourse; and that government is the most perfect which imitates Nature, whose primary laws are engraven on all things by the imprint of the Almighty. Law, as it is seen in its physical manifestations around us, is not an arbitrary enactment, produced by special legislation, but it is the natural, the spontaneous, and Divine manner of accomplishing the grand purposes of Infinite Wisdom and Love.

All natural and divine laws are but means to effect a good, to subserve a use in the wise organism of the universe. So perfectly are these divine principles or rules of action interblended in all things, that an external form of government is only needed in an undeveloped and youthful state of society.

When the human race shall know and obey the laws written by their Divine Author upon their own physical and spiritual constitutions, each one will be a law unto himself. In this stage of man's existence, no political parties will exist on earth, but freedom shall extend her wide empire from pole to pole, peace shall be the only officer needed, and righteousness the only executor. If this is a true likeness of the future of our race, it must be obvious to all, that political organizations should only exist by sufferance, to accomplish a higher end. The external body is no longer needed, after the spiritual form is perfected for the activities of a higher life. The cumbersome machinery of government, as now generally carried forward in the earth, is certainly "behind the times," for the onerous burdens of taxation oppress the multitudes to sustain a few voracious officers who seek to perpetuate forms, only because so much fuel is needed to keep constantly burning upon the political altars, the fires of strife and confusion. But government is yet destined to accomplish much good ere "the good time coming" shall arrive. It is for the interest, and should be the pleasure of every lover of his race, to study the lessons which the God of Nature has inscribed upon all the monuments of his skill and power; and, after having imbibed these teachings seek to engrave them upon the political institutions of his country.

Again, man needs a religious freedom. Mankind are naturally religious. Our spiritual faculties are only properly developed as we seek their proper nourishment, in the Spiritual Universe. There can be no doubt to the reflecting mind, that the human spirit is endowed with deathless tendencies, which will unfold more and more through the immeasurable duration of eternity. If this be so, then man has just begun to learn; and as the arcana of Nature is spread out before him, he will necessarily be taking lessons and ever changing into a higher

life, under the general superintendence of the Infinite Teacher.

Man's adhesive nature, in retaining the early impressions educationally imparted, is somewhat difficult to affect, retaining with great tenacity even erroneous opinions. Gradually, therefore, will he receive the light that emanates from the spiritual sources of supernal Love and Wisdom.

The desire for religious liberty has long been manifested among the different nations of the earth. The present, however, finds the world in a very confused condition with reference to that unity so desirable and necessary to a harmonious and natural system of Spiritual Philosophy. We certainly have enough variety in denominational differences, to suit the tastes of all degrees of development. The great law of Combination has not been successfully studied by theological teachers. Society needs a solvent to break down the incrustations of sect, and unite the great mass in one grand movement, to assist each other in promoting the fraternal relationships of human brotherhood.

But why all this difference of opinion in matters of religious faith? The reason is obvious, viz:—Men see things differently, and hence the different forms through which the religious element is externally manifested.

Mankind in all ages have been directed to certain standards as containing the oracles of Divine Truth and Wisdom. With regard to the interpretation of these standards, men's judgments vary, and vary partly on account of the imperfection of their standards.

When we consider the relationships which man sustains to the universe, and the different stages of his progression, we will cease to wonder at the present heterogeneous condition of mankind. We look not for the ripe fruits of autumn in early summer, nor should we expect to see much wisdom in the present crude state of human development. To discover truth, we must learn the true relations that we sustain to all worlds and to all existence.

By interrogating the great volume of Nature, God's ever present revelations to man—we learn not only the truth, but also that it is the interest of every one to conform to it. The law of correspondence I think, will yet settle all theological differences, by harmonizing all interests and demonstrating all truth.

If the "Inspiration of the Almighty" giveth to man "understanding," this wisdom is communicated by a process connecting the cause to the effect, and it is also true that the means to introduce this intelligence into the receptacle of man's nature must continue, otherwise the recipient would be rendered an unreasonable and retrogressive being. Man is therefore susceptible to the influx of knowledge from the great source of Spiritual Light, through whatever conductors God may see fit to send it.

As mankind are, therefore, God's living inspirations, they should cease their contentions about books of doubtful origin and more doubtful interpretation, and direct their attention to the great truths and principles which circulate throughout the universe, which pulsates in their own breasts, and throbs in divine intuitions in every spirit. In every age man has received truths from the unseen spirit life, but that truth has ever been interpreted by the external understanding, according to the plane occupied by the observer.

Have we not ascended to a higher position in moral and intellectual attainments than any age which has written its history on the archives of the past? Do we not occupy a commanding eminence on the mount of progression from whence we can look down and survey the route along which humanity has ascended, and can we not raise our vision to the future and see in the bending heavens over us, the forms of the departed, as they whisper to our ears the words of counsel and love? Nay, is it not the heart of humanity moved by some unseen yet friendly agency, to heed the advice given by an ancient reformer, to "forget the things that are behind, and press on to those which are before." So at least, the influence that moves my pen, and warms my heart, declares.

The backslider in the church has ever been the Reformer of the world. Moses, though trained in all the "wisdom of the Egyptians," forsook them and attached himself to his own kindred. Jesus forsook the formal and corrupt church of Judea, and received the anathemas of his persecutors and the death of the cross for his independence. Luther withdrew himself from the corruptions of Popery, and himself and his followers were doomed heretics for their insolence. Wesley was doomed and driven from the churches to God's great Temple, to proclaim the inspiration that moved him to assume a higher position as a moral teacher. Murray was termed a heretic for daring to assert the brotherhood of humanity, and vindicate the impartial expression of the divine goodness. And last, though not least, Davis is termed Atheist and Infidel, for demonstrating the immortality of the spirit, and the birthright of all men to an eternal life of progressive unfolding.

Mankind need a religion founded in nature, which, when compared with the religion of his brother spirits in other spheres, will bear the impress of the same Divine original. Indeed, mankind needs no special legislation to bring them in conformity with the laws of divine unity. Individual development will accomplish all this.

The germ of truth is imminent in man. As the block of marble needs only to be touched by the accomplished sculptor, to bring forth a likeness idealized by the artist, so human nature—unperverted by false teachings, and ignorant misdirection—when surrounded by true influences, will unfold its God-like powers, in harmony with the laws of its existence. Formed in the Divine image, man would ever unfold in divine proportions, if celestial influences were permitted to permeate his spirit from the first inception of his being. Generated and born in the divine affections of which our nature is susceptible, no regeneration would ever be considered necessary. Nay, a departure from a true natural would be the evidence alone, of a perverted nature.

Sin is but the result of inharmonious relations, and when true conditions are induced, discord passes away, and peace and holiness are enshrined in the heart. When love kindles its celestial fires in the human soul, it consumes the impurities of the life, and awakens an echo in the human heart, which vibrates in unison with the central life of the Universe. Here sensation blends in harmony with the celestial monitor that rules the internal temple of our nature.

2. The Present needs a system of salvation alike applicable to all minds, and all conditions of being. The world has

experimented for ages upon various systems of deliverance real and apparent, that surround the inhabitants of the earth. The result of all this experience demonstrates the inefficiency of any popular method to meet the demands of the soul. As the spirit of man is a reality, an organized spiritual substance, it is manifest that to sustain the organization of this living, sentient vitality, a proper nourishment be imparted, and spiritual digestion carried forward, to retain in being this refined mental constitution. For certainly if the soul of man is an organized occupant of a subtle and exceedingly rarified spiritual body, it needs its food as much as the external covering to sustain the form in its constant decomposition. Indeed, if we but retrace our thoughts from the psychochemical laboratory, whence they are projected, we shall find that the material of which they are composed, was refined by passing through a succession of chemical changes, in the physical department of our external nature. Hence, the refinement of matter produces thought. For the Universe is a grand Laboratory for the elimination of ideas, and the conservation of all things in an ascending direction.

To be Concluded.

Zion's Herald.

Messrs Editors:

It is somewhat amusing to see how the instinctive faith of the human mind, in the presence and communion of the so-called dead with the living, will, at times, in spite of deep and bitter bigotry, confess itself. As an illustration of this, and as a beautiful instance of spirit manifestation, I send you the following extract from Zion's Herald, the organ of Methodism in N. E. The Editor of this paper is peculiarly narrow-minded and prejudiced against Spiritualism, yet he publishes the following, and thus endorses the vital idea of the Spiritual Theory—the communion between this and the Spirit World. It may be well to remark that these interviews of Mrs. Fletcher with her departed husband were not few; nor was the belief in Spirit Manifestations at all uncommon among the early Methodists. Indeed, the most of them believed it, and not a few were mediums, and were favored with direct intercourse with the loved of higher spheres. But as spirituality has decreased, and worldly pride and conformity increased, the loving spirits of goodness have been grieved away, until Methodism is but the shadow of what it once was. Its spiritual glory has waned while mammon and fashion preside at its altars.

Yours truly,
J. S. LOVELAND.

Mrs. Fletcher's Dreams of Her Deceased Husband.

I have had spiritual conversation with Mr. Fletcher in dreams; and have been much refreshed thereby. I have also heard his voice, as plain as when he was alive. I will relate one or two circumstances, though it is a subject I am not very free to speak on, as some cannot enter into it; but it is sure we are come to the spirits of the just made perfect. One night, soon after his death, I was in much trouble, and very low, on several occasions which at that time occurred; near morning I heard his dear voice, as if his face were on my pillow, saying,—

"Fight the good fight of faith with me, My fellow-soldier, fight!"

Another time, in the same situation, he said,—

"For the joy that's set before thee,
Bear a momentary pain.
Die, to live the life of glory;
Suffer, with thy Lord to reign!"

The first two lines awoke me, and I heard the last when awake. Another time, after having conversed with him some time concerning the work of God here, he said, "Mr. — with us: he bid me tell thee so."

And as I saw he was going away, I said, "My dear, don't thee visit me sometimes?"

He answered, "Yes, many times a day." Again I said, "And don't thee know all concerning me?"

He replied, "Yes!" The added I, "When I am in trouble, pain or danger may I believe thee with me?"

He was silent sometime; at last said, "Why, yes; but it is as well for thee not to know it, for thy reliance must not be on me."

The person above alluded to, when he said "Mr. — is with us," was a young man I knew when a boy, and had conversed with him about his soul, and lived about a hundred miles off; but I found he died happy a few weeks before this dream. It is now twenty-four years since my husband was taken to glory; and I have nothing to do but to get on my white robe, that I may behold my dear Redeemer as he doth.

Fragments of Thought.

How often it is the case that men prefer to pay a preacher six hundred dollars a year to help them be respectable, rather than six dollars to one who will aid them in being good. Such is the elative value set upon respectability and goodness.

Love without Wisdom is blind; Wisdom without Love is cold and dead. Together they are the cleansing life of the soul.

To love Liberty for its own sake—not so much for the benefits it confers upon one's self as for the benefits it is calculated to confer upon the race—is an attainment to which few even of those who discourse eloquently of Freedom and its attendant blessings have yet attained; and yet it is the only true kind of Anti-Slavery.

One Truth can never be successfully promoted by ignoring or despising another; One right principle can never be permanently established at the expense of another. Such is the intimate relationship between the different parts of the great body of Truth and Righteousness that "if one of the members suffer, all the members suffer with it, and if one of the members be honored, all rejoice together."

There is one person in the world with whom most people find it exceedingly difficult to form an acquaintance; indeed many have no inclination or desire for such an acquaintance. My body or anything else is more enurable and satisfying than the private companionship of that personage. His name is—SELF.

"That which is Right is best" is the teaching of Heavenly Wisdom. "That which is best is right" is the teaching of worldly wisdom. The latter idea has been incorporated into human life and conduct during the years that are past, and it is now suggested that the former be suffered to prevail in the years that are to come. Who will respond?—W. S. H.

The New Era.

"Behold I make all things New."
"Hereafter ye shall see HEAVEN OPENED."

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Kiantone, (Spirit Springs.)
N. Y., July, 1854.

NUMBER FIVE.

BR. NEWTON:—

The Spiritual public, you know, has heard not a little of the so-called spirit, or Magnetic Springs in Western New York. And many are doubtless already aware that these were discovered wholly by Spirit Direction. The circumstances were somewhat peculiar and will hereafter form an interesting item in the history of the Spiritual Movement. The first spring, which was discovered, had to be brought to the light by dint of six months' persevering and very laborious effort. And the man who stood at the head of that operation (Mr. Brittingham, formerly of the firm of Chase & Brittingham) proved himself to be a man of indomitable courage. His wife, I think, was the principal medium in the case, and the revelations which came through her in reference to this matter, were of tentimes of the most clear and remarkable character. The Spring of which I now speak, is located in Pennsylvania, in the town of Farmington, a little over the line which divides Penn. from N. Y. I visited this spring twice, with the view, if possible, of ascertaining the exact truth as to the qualities and value of the water in the cure of disease, and I here note the result of my inquiries and observation.

The first time I visited this Spring, I was accompanied by Mr. John Chase, its present owner, who very kindly showed me the spring, which is protected by a wooden enclosure, and kept safely secured by lock and key. Mr. C. did me the favor to explain matters, somewhat extensively, as to the qualities of the water—its effect in certain diseases, and the experience of certain eminent persons in relation to it. And during this explanation, I drank, at intervals, first from what is called the positive, or north spring, and then from the negative or south one. And on this occasion, I noticed a distinct difference in the taste of the water. The difference, however, was rather in the degree of a certain quality, than in the difference of quality itself, so far as I was able to judge. I allude to what all who drink of these Springs recognize at once as the predominant taste of the water—viz., Sulphur. The positive spring tasted of sulphur in a very distinct degree—the negative one only slightly; and I could taste no other quality, save that common to ordinary water.

This spring is about forty feet under ground, and immediately beneath a large stone, through which holes were bored nine feet apart. Into these holes, wooden tubes were inserted, through which the water rises a short distance above the surface of the earth. From the north tube the water constantly runs of its own force through a small spile hole; from the south one it is pumped when needed. The water is perfectly clear, as it runs from the north tube, and just the same as it comes from the south one, at the beginning of the pumping. After about a minutes' pumping, however, it begins to look clay-colored. At my first visit, I did not drink of this so-called negative water, while it was clear. After drinking of the positive, or from the north tube, Mr. C. remarked that he would pump out some of the other, and then let me drink. He did so and from a perfectly clear water, it became clay-colored, (as I have before said,) and then I drank with the result before named.

But the reader will wish to know how it comes to pass, that we have here both positive and negative water? In reply, I will simply state the claim that is made in behalf of these waters—it is this: It is said there are two distinct veins of water, and therefore two springs. The north one has certain qualities of a positive, or invigorating character, and the south one, certain other qualities, which, in a marked manner, render one languid and feeble. Now, what the real truth is, I am unable to say, but will give a few more items from my own observation, and leave the reader to draw his own conclusions.

A short time after my first visit to this spring, I took occasion to go again, in

order if possible, to get a little more satisfaction. I also took occasion to drink from the so-called negative spring, while the water was free and clear. The result was, that I could perceive no difference whatever in the taste of the two. Furthermore I noticed what I did not see at my first visit, viz., that the otherwise constantly running water, from the north tube, ceased to run, while the water from the south tube, by the process of pumping, was itself pouring from the spout. What can that mean? I said to myself, as time after time, I saw the same thing repeated. Can it be that there are two veins here? If so they must be independent of each other. But this drawing in of the water of the north tube, while the south one is being operated, seems to tell a different story. And now I said to myself again, this story seems to be confirmed by the fact, that before the south water is stirred up and gathers clay, it tastes precisely like the other. But then, why should the clay make all this difference? I put this question, subsequently, to a scientific man and a physician, and he replied, that the clay in all probability, absorbed a good portion of the sulphuric acid, so that but a slight taste of sulphur was perceived while the water was impregnated with the clay.

All these circumstances, put together, lead me to doubt the existence of two veins here—the one positive and the other negative. And my doubts are not a little confirmed by the analysis of Prof. Koons, an eminent scientific chemist of Pennsylvania, who has subjected the waters from both tubes, while clear, to a thorough chemical analysis, and finds them precisely alike, and precisely like those of another spring of which I will say a word presently. It is but just, however, to say, that other chemists seem to differ with Prof. K.; but under what circumstances their analyses were made, and what were their knowledge and other abilities, I am not informed, —as, also, in what degree and other respects, they disagreed. Till, therefore, a more systematic, thorough and absolutely adequate analysis is made, by, perhaps, a full board of competent scientific gentlemen, the public must remain in more or less doubt as to the real merits of the peculiar claim in behalf of this spring—i. e.—that it is a double spring, having positive and negative waters. That the waters here, have valuable medical properties, there is, beyond question, much less doubt; but even here, their maximum value remains yet to be determined. As the Spiritual Movement matures, however, and new healing institutions arise, under a comprehensive system, and a wise and beneficent management, there will be much better opportunity to thoroughly test the virtues of these waters than the isolated and oftentimes selfish circumstances and influences have hitherto permitted.

There is another Spring (alluded to above) situated about a quarter of a mile nearly north of the one just described, which was also discovered by spirit intelligence. This latter spring is in the State of New York, within a few feet of the boundary line between Penn. and N. Y. It is a sort of open well, about fifteen feet deep, and has precisely the same properties as the other. It is constantly overflowing, and the cattle in this region, seem to prefer it very much to any other water; for while there is a great plenty of other water close beside this, they are almost invariably found drinking this.

This latter spring, one acre of land, and a passage way for carriages from the highway, has lately been legally secured, and presented as a free boon to Humanity in all future time. This step was taken at spirit suggestion, and, so far as I know, gives complete satisfaction to all mundanes who are aware of the fact. So, friendly reader, you and I are equal owners, with each other and the race, of this one free spot of earth, and may come and drink most freely, of these waters of life, whenever it may please and benefit us so to do.

This Spring is situated in a beautiful grove, in the valley of the Kiantone River, and almost on the verge of the river itself. It is a very fine place for invalids during the hot summer months,—for the general region here is elevated, and the air is clear and pure. It might be made one of the most pleasant and profitable "watering places" in the whole country.

The town of Kiantone was formerly called Carroll; and the village where most of the inhabitants live, is about a mile and a half north of this free spot of earth, with its spring of which I have spoken. There are three churches here—two of them shut up, and one of them especially, going to decay. Like the ideas of God, of Nature and of destiny, which

were formerly so frequently and earnestly set forth within its sacred walls. It was my privilege to hold two meetings in the other, of a Sunday lately, and to say some few things which the eyes and ears of the Old Order of things is usually very unwilling to either see or hear.

While in Kiantone, I was in almost daily converse with Dr. A. Underhill, an intelligent Spiritualist and a medium, who formerly practised medicine in Cleveland, Ohio, under the auspices of the Old Order of Medicine. He some time ago, however, outgrew the "strait jacket" of the medical Sectarianism, as many others are constantly outgrowing that of theologic and religious clanship, and emerging into more genial regions of freedom and of joy. The Dr. has lately invented, through spirit aid, a new method of preserving fruits, whereby the cost and trouble of the old methods is vastly reduced. The plan is very simple, economical and practical. It is about being patented, and will doubtless soon be ready for the public. This will certainly be a great desideratum, inasmuch as a cheap, sure and easy method of preserving the various fruits, which so delight the taste and nourish the body, in such a manner as to retain their full flavor, or nearly so, is being constantly more and more felt to be almost one of the "necessaries of life." After having both the science and the art of the matter unfolded to me by the Dr., I feel obliged, in truth, to say, that he has at least, got very much nearer the thing needed, than any thing else now known to the world. Even so may it prove.

While stopping here at the Springs, I have lectured once, in Farmington, Pa., in a school house about half a mile south of the state line. It was on Sunday, and the house was full of attentive listeners, who seemed very much interested in the thoughts which were communicated. May they be abundantly benefited thereby.

I also found a drawing and painting medium in Farmington, who has attracted a good degree of attention. She is a delicate young girl of only thirteen years of age, and never manifested any disposition of this sort before. Her name is Calista L. Gardner, daughter of Stephen Gardner of that town. She has drawn and painted between three and four hundred pictures—nearly all flowers of various kinds, and most of which are entirely new to me, and are also said to be new to those who are much more familiar with Botany than myself. They profess to be only rude transcripts of such flowers as mortal eyes have not yet seen—the mere beginning of an item in a grand unfolding in this department of art from the Spheres. The hand of the girl is moved mechanically only—her will and mind having nothing to do with it, except to acquiesce. And although the pictures are rude, when judged of by the eye of the true artist, and especially from a near point of view, yet when scanned at a greater distance, many of them present quite a rich appearance, and a very pleasing effect. I was favored with the opportunity of taking several specimens of these paintings with me for the inspection of others. They may be seen at our office.

Adieu,

S. C. HEWITT.

BOSTON CONFERENCE.

WEDNESDAY, AUG. 9. Mr. LAROX SUNDERLAND, at the invitation of the Conference, occupied some time in stating and explaining his theory for the contradictions and falsehoods and follies of Spiritual intercourse. He considered that the Swedenborgian doctrine of Discrete Degrees furnished the true philosophy of this matter. That doctrine he explained somewhat as follows: All things exist in a series of distinct departments or degrees, which do not blend together or run into each other in the least. He should insist, contrary to the common belief of Spiritualists, that the external world is thoroughly, totally and mathematically separated or discretized from the spiritual. He illustrated this by allusions to the vegetable world. In the walnut we have the outer rind, the shell, and the meat—three degrees, which do not shade into each other, but are entirely discretized. So the mineral, vegetable, animal, human, and spiritual kingdoms, up to the Deity,—all are distinct from each other. There can be no mingling between these degrees, except by abnormalism, which implies imperfection on both sides. The external world is adapted to the external senses—it is the world of shadows, of contradictions, of evils, of evils. The farther you go into the spiritual world, the farther you are from the external. Hence communications from the Spir-

itual to the external world must necessarily come from these degrees, or portions of the Spiritual world which are nearest to the external. You cannot get a communication without something abnormal, irregular, unnatural. Spirits who communicate to the external are therefore such as are not discretized from the external—they are necessarily low. He made quotations from instructions by spirits to show that their wish and design was to obtain control, to dictate, to secure passive obedience, to annihilate the manhood and the individual sovereignty of their mediums. He also quoted from Swedenborg statements to the effect that the whole Spirit-World that is in contiguity with this sphere is peopled by fanatical Spirits, who seek to obsess mortals for the accomplishment of their own insane purposes.

[His presentation of the subject was such as to give the impression that he supposed all communicating spirits are of this class, and that it is morally, physically and mathematically impossible for mortals to come into communication with those of higher "discrete degrees."]

Rev. URIAH CLARK inquired, if this philosophy be correct, have we any reason to expect, either in the past, present or future, any influx to the sphere, of superior light and truth? How is it possible for God, or Christ, or any exalted being, to communicate to degrees below him?

Mr. SUNDERLAND replied, —God speaks to the internal. This, in every individual is discretized from the external or physical. It is to the judgment, to the celestial nature in man, that God can and does reveal himself.

[This explanation would seem to indicate, notwithstanding the former sweeping statements, the belief on the part of Mr. S. that high intelligences can and do communicate to mortals in the flesh, whenever the latter are sufficiently unfolded in their interior, or spiritual and celestial natures to be capable of receiving communications from such sources. This, so far as we are informed, is the common sentiment of intelligent Spiritualists everywhere; and hence we do not see any essential peculiarity or novelty in the position held by Mr. S.]

Mr. ORVIS considered that there was much truth in the remarks of the preceding speaker, but much confusion also. Taking his philosophy as stated, it would appear utterly impossible for God or angels to communicate to spheres below themselves; yet Swedenborg, who had been quoted, himself declares that the high angels can descend into all spheres below them, though the inhabitants of the lower spheres cannot ascend. The truth is, that all these discrete degrees exist, at least in the germ, in mortals of earth. It is an entire mistake to suppose that all who are in the flesh are of necessity in the same degree. Spirits while in the body are as much discretized, or as distinct in their attainments and capacities, as anywhere else. Each of us has an external, and an internal—a physical, a spiritual, and a celestial nature. And as the same sap flows through all parts of a tree, giving life, nourishment and beauty to every department according to its capacities and functions,—so the same Divine Light and Love flow through all degrees of the universal Man, imparting life and nourishment and beauty to all creations.

Mr. J. H. FOWLER thought that Mr. Sunderland had stated truths of the utmost importance, but that he had also fallen into one or two great errors. The speaker accepted the doctrine of degrees, as laid down by Swedenborg, but Mr. S. had made mistakes in setting forth that doctrine. Swedenborg expressly declares that no refinement, extension or expansion of one degree brings it any nearer to another. There is no such thing as a place of approach or contact between them. These degrees are material, spiritual, celestial. All of us are in the material degree so far as we are material—in the spiritual degree, so far as we are spiritual—and in the celestial degree so far as we have a celestial nature. Communication between these degrees is carried on by correspondences. My spiritual can communicate to the external by means of words—so can my celestial nature. The meaning of the spiritual can be understood only by the spiritual—the meaning of the celestial can be apprehended only by the celestial. Yet they both speak through correspondences, emblems, external forms, words, writing, etc. So God may and does speak the highest celestial wisdom through forms, words, symbols, etc.

Rev. J. S. LOVELAND, though deeply interested, as a metaphysician, in this

philosophical disquisition, yet thought a few common sense considerations on the subject of contradictions, etc., would not be out of place here. He thought it had been abundantly shown that high angels can communicate. But what shall we say of the false and foolish communications! He would ask, why do men say contradictory, false and foolish things in this life? If we can understand the answer to this question, then we can understand why they continue to do so after they have passed from this condition. They lie in the spirit-world, because they have the same motives to do so that men have here. If we go into the metaphysical niceties of these matters, we shall find it just as difficult to tell why men contradict themselves and others, and say silly things, here as there. The one had no more mystery to his mind than the other.

Mr. FOWLER wished to add to his former remarks, that he thought it probable that low spirits chiefly are near the inhabitants of earth, though for a different reason than that which had been given. The law of affinity holds every where. The majority of the people of earth are false and deceptive—there is comparatively little of truthfulness, of purity, of celestial goodness to be found in human society—and this furnishes abundant reason why spirits of a congenial nature should be so much attracted to earth. We must elevate ourselves, and elevate society, to a higher, truer life, ere we can expect to attract higher and purer spirits to our midst.

Mr. RUFUS ELMER presented to the Conference some remarkable extracts from the auto-biography of Dr. Adam Clarke, the great Commentator, giving account of striking experiences and observations in Spiritual Manifestations in his day (which we hope to be able to obtain for our readers)—and the Conference adjourned.

This meeting was more fully attended than any previous one of like character when we have been present. A decidedly increasing interest is manifested in this community, in the great question of the day.—A. E. N.

MARRIAGE.—No. 1.

BY J. S. LOVELAND.

MESSRS. EDITORS:—

With your permission, I purpose to lay before the readers of the Era some ideas upon the subject intimated in the caption of this article. This paper will be preliminary, as it seems to me that certain introductory remarks are demanded as an answer to those who may ask why this question is discussed. There are various reasons why the "Marriage question," as it is termed, has become the question of the day.

One of the reasons is found in the "Woman's Rights" movement. It, by bringing to light the enormous wrongs imposed upon woman, leads the thoughtful mind to ponder upon the false and wrong relations created by our present Marriage Institution, and hence the intrinsic wrong of the institution itself as it now exists. Then the demand for social reform, by finding itself resisted by the same thing, is compelled to pause and examine its nature and pretensions. Again, the startling revelations of a true physiology in reference to the transmission of hereditary disease—the production of disease in the human being before birth, and the tremendous influence exerted upon the entire destiny of man by the conditions existing previous to his introduction into this mundane sphere, all tend to make this, at present, the focal point towards which the scrutiny of the humanitarian philosopher must be drawn. But Spiritualism, by revealing and developing the true philosophy of sympathetic affinity, has tended more than anything else to awaken, at the present time, the discussion of this mighty problem of human destiny. None, but those who are profoundly impressed with the transcendent importance of it, and are impelled by more than mere personal motives, are prepared for its examination. Nor is any one prepared to look at this question unless he can survey it from a purely philosophical standpoint. Those, whose minds are so gross as to be incapable of conceiving anything higher than mere physical lust, or who can find no motive but that to attribute to those who differ from them in opinion, had better leave the question to other and purer minds. "To the pure all things are pure," is the sentiment of Paul, and is eminently applicable at the present time, and in reference to this question. The prevailing fastidiousness, mis-called modesty, is as far from a true modesty as light from darkness. Instead of being an index of purity, it indicates a mind filled with gross and sensual images. All that is

true to unperverted nature is beautiful—is divine, and reference thereto will never mantle the cheek of pure modesty with a blush of shame. But when the true and beautiful of nature have become false and deformed in the mind's conception, then, even the true itself will be seen through a false medium, and reference thereto will call from the perverted the tell-tale blush, which reveals not their modesty but their depravity. But in these remarks I intend no sanction to that low and offensive vulgarity, which cloaks itself under the plea of plainness and liberty. It is not, however, expected that the proprieties of taste, even of the most fastidious, will be violated in this discussion.

Another reason why we should investigate this subject philosophically, is the absolute want of any standard by which to try and test any notion, or notions which may be broached upon it. True, many suppose the question to be settled by Divine Authority, and any variation from their idea is a monstrous error—a frightful sin. Nevertheless, the supposed authority is of the most indefinite character conceivable. The Bible nowhere positively affirms the common idea of monogamy, though it may seem in some few places to rather favor it by inference. But, in its examples, it presents the idea of polygamy. Abraham, Isaac, Jacob, David and others all took to themselves wives according to their taste and liking, and neither God, or man found fault with them therefor. Nor was Solomon blamed for the great number of his wives and concubines, but for selecting them from the heathen, by which he was lured away from the worship of the Jewish God. So far are we from finding polygamy disallowed, that the direct permission of God is found sanctioning, if not actually ordaining it, and giving directions for its regulation where it existed. The New Testament is supposed to be much clearer upon all questions of moral duty than the old, but even this does not teach us monogamy, but on the contrary allows Polygamy. It prohibits it in certain officers of the Church, thus openly granting the privilege to private members to have as many wives as they pleased. Should it be said that this, by implication at least, discountenanced polygamy, it may be allowed, yet it is a tacit sanction—is an admission that it is not essentially wrong. We have a parallel, so far as the form of the law is concerned, in the rules of the Methodist E. Church relating to Slavery, where certain church officers are prohibited from holding slaves. But every one knows that that rule was not intended to apply to the private members of the Church in the same localities; but for certain prudential reasons the itinerant minister must not be encumbered with slaves, and, for reasons only of a prudential character, the ancient ministers were required not to encumber themselves with wives. It is not needful here to state what those reasons were. So clear is this point that Luther allowed a plurality of wives to be Scriptural, and the most powerful Missionary Organization of this country tolerates polygamy in its Missionary Churches. In the midst of this general uncertainty we need a scientific basis—Nature's own teachings in the case. Should any one, in view of the preceding remarks, ask me whence came the common ideas and practices among us in reference to Marriage, I reply from our heathen ancestors. When the entire Christian world—priests and people—was one seething pool of corruption, the heathen, who overran the Romish Empire, were paragons of sexual purity, and devotion to woman.

It comes then with a very poor grace, for those who claim to be the exclusive depositories of the Christian religion, to wage war upon those who presume to investigate this subject, and especially before they know what the ideas are which we entertain. With these preparatory remarks, I close the present number.

Ladies' Medical Institute.

The Fall Term of the Ladies' Institute of the Penn. Medical University of Philadelphia, will commence in October, as may be seen in another column. At this Institution, Ladies have an opportunity of obtaining a thoroughly Scientific Medical Education, or any part thereof, as the branches of study are divided according to their natural order of succession. This is as it should be.

Meeting in Woonsocket.

THE EDITOR will address the citizens of Woonsocket R. I., on the subject of Spiritualism, on the 4th Sunday of August—morning and afternoon, and lecture at East Medway at 5 o'clock.

Meeting at Mr. Luther Park's.

REPORTED BY DR. A. B. CHILD.

Friday evening, Aug. 11.

The doors of Mr. Park's house were thrown open to those of his friends who are friends of Spiritualism. This little act of kindness carried with it a thrill of pleasure to every heart present; for all, alike, were recipients, from Mr. and Mrs. Parks, of marked manifestations of love and good will.

There were present, about seventy persons, who apparently were deeply interested in the beauties of Spiritualism, and a large number of whom, were mediums.

Mr. Orvis rose and remarked that he was impressed to say,—"Let there be a holy silence, during which there will be music. After sitting in silence a few minutes, quiet and harmony were restored, when Mrs. Hyer, wife of Judge Hyer, of St. Louis, became entranced, and spoke as follows:

Truth is a holy thing. Ye stand forth vindicators of the truth; therefore is it not unwise to blend with the holy purity of truth, the stain, the disfigurement of error? Truth may not be proclaimed in such thunder tones that all the world shall be convinced. Ye who do clearly see a portion of the truth, be careful how ye mix with it error. Ye sing your songs of joy, that all hearts may be changed—that all the spirits who now mourn around you, may be tranquilized with melody.

What is the power that will tranquilize the confusion, that is in your minds? 'Tis the melody of the heart that ascends; 'tis this melody that tranquilizes angels. Sing praises to the Redeemer, who redeemed the earth. Every mind that gives forth in boldness, in purity, and in freedom, the truths of God, is a redeemer of the race. Therefore it is but unmeaning verse, to offer praises to one more than another. The world is not yet redeemed. Will ye speak of the redemption of the race, while it is groveling in the depths of darkness, of sin and superstition?

Ye are called upon to save a sinking race; do it boldly and energetically, that in after times, generations yet to come, may sing praises of gratitude for the salvation of a race which now groans. This darkness must be made light. Are ye to do it by forms and traditions? These must be rejected. It is by senseless forms that darkness still exists all over the earth. The God like gift of reason, which is in every human form, must take their place. Ye have been taught that this gift should slumber! See the truth in its simplicity, as God gave it; suffer it to stand forth in its mighty power. And then ye will see it accepted by multitudes, by all; they will eagerly accept such salvation.

Open the book of nature, and read its illuminated pages. Lay aside the traditions ye have considered holy, and learn from the book of nature that God hath sent no particular son to the earth to save the race. The history of that bright Spirit gives precepts which to-day are as fresh and sound and saving as ever.

As ye peruse this book, your perceptions of Deity will become higher.

Open the book wherein the history of your planet is recorded. Look down deep in the rock—book of nature, and there read the beautiful progression, since the first atom attracted unto itself the first atom in its rude simplicity. And you will here read the truth that man was not created high and perfect. Man has progressed from all conditions of universal life below him. Man is the ultimate of a long chain of progression. This chain will continue throughout eternity. The short period of this earthly life is not long enough to fit man for a high heaven. His progress, commencing here, extends through eternity, and must necessarily convey him still on to higher conditions. And man, who receives his birth—his identity through the medium of materialism, though made, hath no beginning, or end. The soul of man—this bright emanation here, that manifests mind—shall a moment of time here, fix its destiny, the destiny of this immortal soul, capable of soaring to sublimest heights, upward, onward to eternal progress? If so, where is the justice of Deity? You ascribe to God's Providence the paltry accidents of life, as given for your benefit; and thus you thank God for a violation of the laws of your being. The penalty of the violation of the laws of God, must surely follow, though you were to pray a perpetual prayer to the contrary. Ask not God to break the laws He has made. God never changes. The truth now offered you, may conflict with your preconceived opinions; but lay these aside, and exercise your gift of reason. Look with the naked eye—without the darkened glasses the man

has given you to look through. Let the world call you infidel; and from your grateful heart, let thanks flow out to God that you are infidel to this darkness of the world. Fear not the speech of the world in darkness. Let your life be a continual offering of praise, prayer and thanksgiving. Let truth pervade your life. Let truth pervade these holy exercises. Beware how you utter that which the understanding rejects. But with truth offer your prayer; and your intuition shall be your guide, and you shall behold higher spheres of existence."

After some remarks from Mr. Orvis, Mr. Elmer, Rev. Mr. Webster, Rev. Mr. Clark, and Rev. Mr. Snow, Dr. Dexter of New York, being influenced, spoke as follows:

"What wait we for? The heart would almost stay the pealing words that come from the spirit land. Is it the ear, that may be pleased? Is it because the time has come, when the truth, unknown, intangible, may be made as the noon day sun? Does it make your hearts expand when you know there is within you a principle that can no longer be shrouded? Does it make the soul glow to know of its eternal progress?"

Then what wait ye for? You hear from every corner of the street, and from the desk, "Put on the whole armor of God." "Love one another for Christ's sake."

God made the creation, and governs it by laws that can never change. God cannot be moved by prayer. New light has come to you—to your darkened souls. Let the heart feel it; let the soul ponder well. Mighty indeed is this revelation!

If ye have truth, and if ye stand upon rocks firm and strong, what have ye to fear? If ye have the truth, ye are armed for all contingencies. Have ye the truth? All minds are not constituted alike. Every soul is differently impressed. One believes Christ saved mankind by living, not by dying; this belief to him is satisfaction. Another believes that Christ came to earth,—but as a man; to him, this is truth. Another believes that when Christ heaved his last sigh on the cross, this sigh, saved millions of souls. And you believe in this revelation—that spirits come from the spheres, and commune with you. Now pray tell me what is truth? It matters not whether you pray to God, or utter not prayer. It matters not whether you believe in one faith or another. As you are of God, so you are amenable. When you violate the laws of God, you bring upon yourself the punishment. When you do right, you have your reward.

Every thing relating to God's law, works together in harmony. Everything in nature—every tree, the tall mountain, the running stream—all utter one eternal prayer to God. Shall man not pray? As we offer up prayer, we bring around us spirits, who offer our prayers still up, ascending higher, and higher, on to the God-head. What is the result of all this Spiritualism, given to the world? It is designed for a higher, for a nobler object than pampering to the tastes of man. It is to renovate his spirit nature. It is to renovate the earth. There is no government but will totter to its center, by the truths to be revealed by this religion.

Think you then, there is nothing to be done, but combating with the Churches? It is better not to say the Church is wrong. Shall you be afraid to suffer for opinion's sake, since you have suffered at almost every step since you came into the world, from ignorance sin and error? Be assured the time has now come when every man must think and act for himself. Spiritually is morning slowly and surely dawning.

Why look you to men who occupy high places? Descend ye into the humble walks of life, there you will meet angels.

I thank thee, O, my Father, now and forevermore, that in this religion I find truth, and behold the harmony of thy law."

About ten o'clock these pleasant and soul-expanding exercises closed, and each and all went on their homeward way, with hearts swelling and throbbing, with souls well nourished and refreshed with drops of love and eternal wisdom.

Mr. Sunderland's Platform.

At the meeting of the Boston Conference of Spiritualists, on Sunday evening, Aug. 13, Mr. La Roy Sunderland submitted the following resolves as defining his position in relation to the Spiritual phenomena. The Conference accepted them for future consideration, and we have been requested to publish them for the information of those concerned.

Resolved, That Spiritual obsession, possession, infestation, and all manifestations from departed spirits, made di-

rectly, into the external world, are abnormal; and to be accounted for by the same philosophy, by which we can satisfactorily account for all other singular phenomena, whether physical or mental.

Resolved, That it is the mission of the True Philosophy, to trace all phenomena to their legitimate causes, (near and remote) and then to discriminate between the normal or harmonious, and the abnormal or irregular; as thus we become familiar with the essences, forms and uses of all things.

Resolved, That it highly becomes Spiritualists and Receivers of the Harmonical or Divine Philosophy, to study the Doctrine of Degrees, (Discrete and continuous) the doctrine of Correspondences, and the analogy of reason, without which we cannot discriminate between the true and the false, the external and the spiritual; and between mere abnormalism and the harmonious and higher processes of Nature's Laws.

Resolved, That it is not a dictate of the Higher Wisdom, to depend upon abnormalism, either physical or spiritual, as constituting a New Dispensation, which should be called "Heaven opened to Man." Our highest authority in matters of Faith is superior Wisdom, Reason, Intuition. Hence, the highest communications mortals can receive from Heaven, must be such as flow into man through his highest or immortal faculties in the free exercise of his own JUDGMENT.

Resolved, That the present Spiritual Manifestations owe their increase principally to the laws of sympathetic Intuition, and, addressed as they seem to be, to the love element in the human mind (love of the marvelous, and the domestic relations) they are thus the more likely to be misapprehended and over-estimated; as all abnormal phenomena have ever been in preceding ages of the world.

Resolved, That with us, the most important question in respect to all phenomena that occur, is that of USE! Hence it becomes us to guard against those extremes of fanaticism and pretorianism, which have always followed the occurrence of strange and exciting phenomena, from the earliest ages of the world. We examine all forms of abnormalism, in the different departments of Nature, as they assist us in acquiring a knowledge of Nature's Laws,—in becoming more and more assured of our own immortality, and the real nature of these spiritual spheres to which the race are tending. And thus while we see and admit their anomalous character, their mixture of the internal with the external, the spiritual with the material, and a predominance of error with truth, we learn, in this way, some of Nature's higher analogies, because these phenomena correspond with them all, and thus they urge us on to such courses of investigation as must, in the nature of things, aid us in our progression to Individual Sovereignty as the true doctrine of manhood.

LA ROY SUNDERLAND.

Mrs. Thomas of Ohio.

We have lately had the good fortune to hear several lectures, given through Mrs. Thomas, of whom the Spiritual public have heretofore favorably heard, through the *Spiritual Telegraph*. She has been spending some few weeks at Hopedale, and has given several courses of lectures there, of a very superior order of thought. The communicators very naturally and modestly affirm that they communicate from the semi-supernatural degree, plane, or sphere, where the prevailing love, instead of being that of Charity, is that of *Benignity*. They affirm that while Charity ever strives to "cover a multitude of sins" which means to avert or turn aside the judgments which naturally and legitimately follow transgression, *Benignity*, on the contrary, not only allows these judgments to take their natural course, but does all it can to aid them in that course, from the dictates of a high wisdom which sees the great use of the judgment themselves—sees that vastly greater good will ensue from the infliction of penalty, than in averting it. Charity, they say is Celestial Love, while *Benignity* is Supernal Love.

We give this illustration, as simply indicative of the order of thought somewhat, which is characteristic of this particular phase of Spiritualism, but not as by any means indicative of the ground covered by it.

Mrs. Thomas gave about sixty different lectures in Philadelphia, quite a number in New York City, several in Worcester, and is now in the midst of a long course in Hopedale and Milford. She will visit other places in New Eng-

land where the ground has been prepared, and where it may seem desirable. She may be addressed for the present at Hopedale, Milford, Mass.

Grand Picnic.

The Spiritualists of Boston, Worcester and vicinity are hereby notified that their adjourned Picnic will be held at Harmony Grove, South Framingham, on Thursday the 31st of this month. A special train will leave the Worcester Depot, Boston at 9½ A. M. for the Grove, and return at night in season for those living out of the city to return home. Tickets, 50 cts. Those who do not choose to provide their own refreshments can have dinner on the ground by addressing the Committee at 15 Franklin St. Boston. Several speakers are expected, and we anticipate a large gathering and a good time.

N. B. Those who fail to obtain tickets before, will find them in the Depot, on the morning of the excursion.

Per order of the Com.

J. S. LOVELAND, Sec.
Boston, Aug. 16, 1854.

Mass Meeting in Woodstock.

The Spiritualists of Woodstock, Vt., intend to hold a Mass Meeting in a beautiful grove on the first day of Sept. It is expected that great numbers will attend, and that an interesting and profitable meeting will be enjoyed. We shall try to be present in response to the very cordial invitation we have received from the friends in that place.

J. H. Fowler in the field.

Friend Fowler, author of "Ancient Miracles, and Modern Miracles," and Student of Theology, etc., at Harvard University, has signified to us his intention to enter the lecturing field on the subject of Spiritualism. They who desire his services will find him an able young man—one who understands his subject, is well imbued with its spirit, and has power to treat it intelligently and with effect. He may be addressed at Boston.

Sunday Meeting in East Medway.

The Editor will lecture on Spiritualism in the third Congregational Church, East Medway on the fourth Sunday of this month, at 5 o'clock P. M.

"Lectures on Spiritual Science."

BY REV. R. P. WILSON.

This is one of the very best Spiritual productions of the times. It is a neat pamphlet of 95 pages, and embodies many of the most important and interesting ideas, expressed often in the most beautiful and glowing language. Its defects are very few, and mostly merely verbal and incidental, while the great thought of the book stands out in bold relief, and enchains both the affections and the intellect of the lover of truth. It will richly repay its cost in money, and the time spent in perusing it. Price, in cloth, 50 cts.; paper, 40 cts.; postage 7 cts. in cloth; 5 cts. in paper. Address A. E. Newton, No. 5 Washington St., Boston, Mass.

LECTURE I. Psychological relations of Man, Progress of the Race, Changing conditions necessary to human advancement, illustrated by proofs drawn from Nature—Geological formations—The earth yet in an unfinished state—its future perfection—a pledge of the perfection of the Race—Multiplicity of causes—Diversity of effects—Unity in the ends of development; Spiritual science, Antagonism the present condition of the churches, The means of harmony will be unfolded from the unitary principles of Nature, The internal purity of man, Man's spirit a likeness of Deity. Why human nature is perverted, Freedom a condition of progress, Secularism versus Freedom, History a dev-drop—The free winds, the beautiful light, ethereal elements, A witness.

LECTURE II. Original condition of all substances, the means of arriving at truth—the extent of the universe, Formation a law of Nature, God the Fountain of all Procedures—Original elements, Three forms of elemental substance, Electricity, Magnetism, a Spirit Principle, Three-fold series, Nature and properties of Electricity, Motion, its three forms, The order of Progress, Successive refinement, Magnetism an intermediate principle of motion and extension—The nervous system of the universe—The ascending tendency of all forms, The Spirit Principle, The germ of expansion—Mind an organized spiritual substance, The spiritual Body—Combination of the elements—Variety and Unity—Universal adaptations—The voice of Nature.

LECTURE III. The Spiritual Temple, Theories of mind, The priority of the Ideal—Ideas the basis of action, Man's dual nature, The Physical and Spiritual, Man's relations to the elements of Nature—All things exist in communion, Union of the Humanity with the Divinity, Man as a Spiritual individuality—Proofs of Spiritual organization—Man's relation subsequent to his departure from the external form, Physiology of the Spiritual Body—The Light of Science—Spiritual Intercourse—Its salutary influence—The True Resurrection—Paul's opinions—Beauty of the spiritual form—Object of existence—Philosophy of Happiness—Light, its three-fold departments.

LECTURE IV. The Laws of affinity—Social and Spiritual Relations—History of Spiritual Intercourse as unfolded in the Scriptures—Hagar at the fountain—The appearance of Angels to Lot—To Abraham at Moriah—To Jacob as he was journeying to Haran—To Moses at Horeb—To David at Ararat, &c. The New Testament witnesses—Physical bodies moved by spirits—Angels away the stone from the sepulchre—Peter's gate opened, &c. The song of Angels at the birth of Christ—The Scriptures written under

Spirit influence, Spiritual Intercourse an uninterrupted privilege, The book of Revelations—Subsequent history of Spiritual communications, Confucius—Socrates—Plato and Pythagoras, The Waldenses and Albigenses—New England manifestation—A New Era—The opposition of the churches—Inspiration—Spiritual Science embraces all others, Physical department—The Intellectual—The Spiritual. LECTURE V. Man a Moral Being—His Natural moral State, Redemption—The Resurrection—Day of Judgment—Progression the Central law of the Universe—God All in All, Universal Unity, Harmony the ultimate of existence—Peace on Earth, and good will to Man.

LECTURE VI. The Present, its Needs and Supplies.

LADIES' INSTITUTE

Of the Pa. Medical University of Philadelphia.

THE FALL TERM OF THIS NEW MEDICAL School for Ladies, will commence on the first Monday in October, 1854, and continue four months.

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Marriage—its History, Character, and Results; its Sanctities and its Profanities; its Science and its Facts. Demonstrating its influence, as a civilized institution, on the happiness of the Individual and the Progress of the Race. By T. L. Nichols, M. D., and Mrs. Mary S. Gove Nichols. Price 1.00. For sale by BELA MARSH, 15 Franklin-st.

H. C. WRIGHT ON MARRIAGE.

MARRIAGE AND PARENTHOOD: Or The Reproductive Element in Man, as a means to his elevation and happiness. By Henry C. Wright. The present is the Child of the Past, and the Parent of the Future. Price 50 cents; postage 10 cents. For sale by BELA MARSH, 15 Franklin-st.

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August 16.

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CHARLES RAMSDELL.

Woburn, June 15, 1854. 3m37.

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ALONZO WILLIAMS.

Gaysville Vt. n36

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Poetry.

Footprints of Angels.

When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered,
To a holy, calm, delight;

Ere the evening lamps are lighted,
And like phantoms, grim and tall,
Shadows from the fulfil fire-light
Dance upon the parlor wall.

Then the forms of the departed
Enter at the open door;
The beloved ones, the true-hearted,
Come to visit me once more.

He, the young and strong, who cherished
Noble longing for the strife,
By the wayside fell and perished,
Weary with the march of life.

They the holy ones and truest,
Who the cross of suffering bore,
Folded their pale hands so meekly,
Spoke with us on earth no more.

And with them the being beautiful,
Who unto my youth was given,
More than all things else to love me,
And is now a saint in heaven.

With a slow and noiseless footstep,
Comes the messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine.

And she sits, and gazes at me,
With those deep and tender eyes,
Like the stars so still and saint-like,
Looking downward from the skies.

Uttered not, yet comprehended,
Is the spirit's voiceless prayer—
Soft rebukes in blessings ended,
Breathing from her lips of air.

O, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only,
Such as these have lived and died.

—HENRY W. LONGFELLOW.

INTUITION.

Intuition is the light of the human soul. It is the flower and perfection of Reason: presenting in its keen and powerful scrutiny the united and concentrated powers of interior perception. The basis from which this power is derived is the faculty of instinct manifested in the animal creation. When the brute perceives the approach of danger, or seeks the nutriment which is necessary to sustain physical life, it simply exercises its instinctive faculty, which consists in the magnetic relations that are sustained to those objects from which it is repelled or to which it is attracted. In the human being, this faculty is sublimated and refined in such a manner as to create the power of Reason, by which power Man is distinguished from the inferior orders of creation, and is enabled to exercise control over all less perfect existents. This power may be properly exercised as the guide and monitor of the earthly mind. It is that faculty by which the laws of the universe have been perceived and recognized—by which the movements and changes of external nature are known—by which existing effects are traced to their primitive causes, and the beauties of divine order and harmony are measurably disclosed. Hence Reason is the proper oracle to be consulted, with relation to all matters of faith and practice; and it is only when this is clogged in its action, or perverted from its true course, that the human understanding becomes weak, blind and dormant.

But as has been intimated, there exists in the soul the germ of a still higher faculty than Reason. From this, as the spirit becomes expanded and matured, is unfolded the flower of Intuition. And this power is simply the result of those relations which subsist between the soul in its sublimated state, and the divine realities which dwell in the celestial universe,—as instinct in the animal is only the correspondence existing between those elements that constitute its most interior being and the inherent qualities of external things. By intuition, therefore, the spirit arrives instantaneously at the truths which it is enabled to grasp, without pausing to trace the details of circumstance and influence which lead to the perceived result. It is indeed a spiritual instinct developed in the human soul, as animal instinct is created in the organization of the brute. Consequently, while Reason travels more slowly along the line of cause and effect, this power soars with electric speed to the Universe, and brings to the passive spirit a store of truth and wisdom.

Since, however, the intuitional powers of the spirit are developed from its inmost germ, and are graduated by the unfoldings of the inner consciousness, they can only be fully exercised and enjoyed when the soul is freed from the disturbing influences of the outer world and dwells in the hallowed silence of its own interior temple. Hence it may be observed, that the seers and prophets of all ages have been susceptible to great ab-

straction—have beheld visions when deep sleep had fallen upon them, and have received messages from the angels while they were "in the spirit," or in other words; in the spiritual state. In that condition of the human system in which the body sleeps and the consciousness of the soul is opened, the intuitive perceptions are naturally unfolded in such a manner as to grasp the realities which are concealed from the external mind in the deep heart of Nature. It is in this sanctuary of the spirit the flower of Intuition blooms, and sends forth a sweet fragrance to delight the opening sense of the immortal being. Therefore it is well to retire from the discordant sounds of the outward world, and, in the hallowed light which flows from the spheres of celestial life, to exercise and cultivate that faculty which gives the true consciousness of power and attracts the sweetest blessings of existence.—R. P. Ambler

IDENTITY CERTAIN.

COMMUNICATION FROM CHANNING.

DEAR EDITOR:

No person who reads the following will doubt its authority, and yet none will *positively* know. The piece is sufficiently interesting in itself to pay for reading. It is the close of a discourse on "The Optionist—The Cynic—and The Sect," by W. H., (not W. E.) Channing—reported in that excellent paper, "The Harbinger," June 26, 1841, before the Rochester Knockings began, and in this consists its chief interest. Doubtless the author felt the force of the words as he uttered them. Though he often speaks from the pulpit, he is not so complete a clergyman as to disown them, now the people begin to understand and believe their only import. We know Mr. C. is too great a lover of truth to be ashamed of these words for any of those reasons which induce many clergymen to erase such passages from their old sermons and be so guarded against alluding to the "Ministry of Angels," within the past two or three years. But if he does not yet believe in the reality, we ask him and all those clergymen who have repeatedly uttered similar sentiments, and accept the New Testament records—such as this, "And there appeared unto them *Elías with Moses and they were talking with Jesus,*" and hundreds of others all through the Book—believing as you do, to commence with, that Spirits live after bodily dissolution, and interest themselves in the affairs of men on earth, that "the spirits of the great and good departed are with us," and then accepting those modern phenomena which you do accept, how can you avoid the conclusion that "Spirits do communicate?" What is there so repulsive to this conclusion, that you refuse to accept it when it seems so irresistibly forced upon you? There is some consistency in skeptical materialists, who cannot believe spirits survive the decay of the body, doubting the spirit-agency in producing these facts, but even they are convinced before you. Do we have now so forcibly illustrated the meaning of those impressive words, "They shall come from the East and West and shall sit down with Abraham, and Isaac and Jacob in the Kingdom of Heaven, But the Children of the Kingdom shall be cast out into outer darkness." These Infidels as you call them, are all around you being converted to precisely the same truths as you have been preaching, and they are made happy in the belief. Do not the facts that your preaching had so little effect upon them, that you now refuse to accept in a practical form the same facts, most clearly prove that you never did believe what you preached on this subject—that you are blinded by your own hypocrisy?

J. H. F.

THE COMMUNICATION.

Friends, have one faith in the living God? Do we practically believe in the promise of good, which is proffered to us by making us men? Do we hear sounding out from the Heavens His benediction, "All mine is thine, and thine is mine, if thou wilt work with me in overcoming evil by good?" Are we ready to accept this condition which is the condition of love and love only, and to give ourselves up to be no longer our own but God's free servants and ministering angels? If we have this spirit of willingness, which is the spirit of adoption, let us be assured that we are no more alone, but that the Father is with us.

And spirits—the spirits of the good and great departed—are they not also with us, when we are faithful, hopeful, devoted? Do you not feel a certainty that when a brave and earnest man dies without fulfilling the work which he began, a work at once holy humane and in harmony with nature, a work which

he longs to see accomplished—that he is privileged still to continue his agency in carrying it on? Have the racks of the tyrant, and the fires of the inquisition, and the dagger of the assassin, been strong enough to expel from earth the spiritual power of the heroic friends of man, whose bodies they could torment and maim and kill? God forbid! The faithful unto death gain by death added power of usefulness, emancipated energies, purified desires, expanded vision. With the clog of the body they drop their fetters of time and place, and rise to be freed men forever in humanity at large. And when a child is born, does it seem extravagant to conceive of sages, poets, legislators, lovers, gathering round his cradle to learn whether he is worthy to be their minister in working out the redemption of mankind? When we were born, was there not even one spirit who looked on us with hope, and uttered, "Here is a mortal, who may complete what I commenced." If this is superstition, it is a superstition which for one I counsel you to cherish. It is well for us to feel that we are interlinked, not only with men visibly around us, but with the vast communion of the family of Adam, who once embodied, still wait for the fulfillment of the destiny of man. Think, O brother, O sister, that when you are false to your highest conviction and purest hope, you not only inscribe on the tablet of memory the record of your shame, but thereby grieve some guardian spirit, who sighs as he returns to heaven, saying "one more bud blighted, another golden cup defiled and broken, a new temple given up to idols." But when we are firm, constant, loving, cheerful, in the midst of evil days and evil men, then how does our God rejoice, crowning us with his halo of light; then how do older spirits rejoice, opening a place for us in their glittering circle. Never despair for an instant. A good life can never be possessed in vain; every truth spoken, shall become in the ages the key note of a heavenly sympathy; each good deed done, shall stand as a living stone in the white temple of the New Jerusalem. Let us seek the spirit of the seer, and then the most solitary lot shall be vocal and radiant with the company of saints, and once again God shall come down and walk with us in Paradise."

Religion—The True and the False.

There is a true religion and there is its counterfeit—all imitations of it however good are counterfeit. The best imitations are the most dangerous, as they deceive more. How shall we distinguish between the true and false? Many voices are crying "Lo here is the true religion," or "Lo there is the true religion." "Go not after them." Be not in haste! There is light enough when you get where it is, but do not be deceived by the false glare of an *ignis fatuus*. We have had many religions offered to the world, or at least many forms of religion and there is still an earnest cry coming up from many an honest heart for the true life of God in man. That earnest enquiry is a manifestation of the law of spiritual progress and the demand is to be, yea will be satisfied. The Jewish religion with its types and shadows, like so many fingerboards pointed to something better adapted to man and more spiritual in its character. That was only a faint shadow of good things to come. Man is too far advanced for Judaism or any other ism—the developed man is, and the light of this day is unfolding many a truth to develop man until it shall be truly said that a nation is born in a day—on a plane far above the religion of tradition—of authority—of party lines. There is a mixture of the true with all the false, and this composition is the more dangerous as it is more difficult to separate. The present prevailing form of religion, called the Christian, is a mixture of Judaism, Paganism and Christianity, and more of the first than the last.

To separate the little of truth from the great deal of error, is a great work and can only be accomplished by the gradual progress of truth—which progress shall overthrow the walls of sect—remove lifeless forms—disturb the position of all false teachers, so that man can reach his brother man with no intervening walls, and spirituality be preached and exemplified in the life of man.

True religion will be adapted to man in all climates—in all conditions of life and in all the different stages of his progress. Its platform will be broad enough to receive every newly discovered truth—adapted to every age and to every human being—as well in this as in the spirit world. Not so with the prevailing religion of this country—Bap-

tist Missionaries do not preach in Greenland—The ordinances and ceremonies cannot all be observed by the sick and dying. All that distinguishes it from other religions will be left on the shores of this mundane sphere.

E. B. PRATT.

NEW TYPE SETTING MACHINE.—*Copenhagen, May 18.*—Owing to the politeness of the editors, I have now been able to see the new composing machine in actual operation in the office of the *Fædralandet*. Instead of the usual cases and composing sticks, and the compositor standing at his work, we see a person sitting before a machine with keys like a piano, which he plays on incessantly, and every touch on the tangent is followed by a click; the letter already in its place in the long mahogany channel prepared for it. The whole is excessively ingenious. In fact it is fairy work. The most wonderful part is that it distributes the already used type at the same time it sets the new page, and with an exactness perfectly sure. No mistake can ever occur.

The compositor, by this machine, does four times as much work as any other workman; but as he requires an assistant to line and page the set type, this gives twice as much as the ordinary amount. The whole is so clean and pleasant that it will probably soon be a favorite employment for women. The machine occupies no more space than a large chair, and is beautifully made of hard woods, brass and steel. Its success is now beyond all doubt. The proprietors of this paper are so gratified by the one they now have, that they have ordered another. The price is 2,400 Danish dollars. It will last apparently for a century or two without repair. Mr. Sorrensen, the inventor, himself a compositor of his life, kindly shows the machine to any visitor. Of course a compositor cannot set with this machine at once. It will take him a few days to become familiar with the details, but he is then a gentleman compared with his old comrades.

A sad Story.

The following extraordinary case occurred in Mississippi under the slave laws of that State:

A planter was afflicted with a loathsome disease. So offensive were his ulcers that he was deserted by white friends; and thus while afflicted and forsaken, a girl whom he owned as a slave, kindly and patiently waited upon him, dressed his ulcers, cleansed his person and watched over him, until he eventually recovered. With gratitude and affection to his benefactor, he took her to Cincinnati, Ohio, executed to her a deed of manumission, had it recorded, returned to Mississippi and there married her in legal form. They lived together for many years, reared a large family of children, and, as he lay upon his death-bed by will he divided his property between his wife and his children. His brothers, hearing of his death, demanded the property. The widow and children were indignant at the demand. They too, were seized, and the validity of that marriage and will was tried before Judge Sharkey of that state, who decided that the whole matter was a fraud upon the law of slavery—that the property belonged to the collateral heirs. His widow was sold by the surviving brothers, the children bid off at auction, and both mother and children now toil in chains, or sleep in servile graves.

Ease is a reigning desire of the human heart. It is a great deal easier to pray than it is to labor. Hence it is, no doubt, that so many pray that the Divine Kingdom may come and so few work for its coming.

N. Y. INDEPENDENT.

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SPIRITUAL TELEGRAPH.

The general character of this Paper is already so well known, as to preclude the neces-

sity for a lengthy description. Suffice it to say, that it will continue to foster a spirit of calm inquiry and rational investigation, neither prescribing limits for human thought nor seeking, in a dogmatic spirit, to enforce the peculiar views of its Proprietors. While it will carefully avoid all acrimonious disputations, it will tolerate great freedom, imposing no checks, except when liberty is made the occasion of offense. Desiring that the Divine kingdom of peace and righteousness may come on earth, and be established in the inmost heart, and exemplified in the practical life of the world, it will endeavor to preserve the most amicable relations with all men, that it may aid, in some humble manner, to realize the great Divine Order and approaching harmony of the Race.

It is hoped that the character of this Paper will be such as to induce the most vigorous and successful efforts, on the part of its friends, to give it a wide circulation. To this end, the immediate co-operation of all Spiritualists, and others who may regard our objects with favor, is respectfully and earnestly solicited.

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Address, PARTRIDGE & BRITTON.

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This paper is devoted to SPIRITUALISM. It presents the FACTS, the PHILOSOPHY and PRACTICAL ASPECTS of the Movement. And while it never repudiates anything good and true in old things, it is nevertheless specially and most wholly (as its name indicates) devoted to NEW THINGS. Its leading motto is, "BEHOLD I MAKE ALL THINGS NEW." In this idea, its Conductors most fully and devoutly believe, and hence it is his meat and his drink to think and say and do whatever new thing is worthy and useful character—may present itself to his mind, within the vast range of the Spiritual Movement.

The Paper has just entered upon its fourth half year—what some weekly journals call their FOURTH VOLUME; and with the beginning of its third half year (No. 27, Vol. 2) begins a thrillingly interesting

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